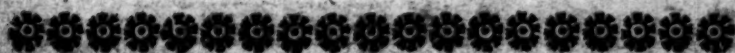




TWO SERMONS

UPON

HEBREWS XIII. 4.



[Price One British Shilling.]

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TWO SERMONS

OF

HERBERT

OF

[Price One British Shilling.]

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TWO SERMONS

U P O N

HEBREWS XIII. 4.

The F I R S T,

693.e.6.
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CONCERNING THE

DIGNITY AND HONOUR

OF THE

MATRIMONIAL STATE.

WITH THE

Nature and Ends, and the Laws, or the
Conditions of MARRIAGE.

The S E C O N D,

CONCERNING THE

E V I L and D A N G E R

O F

WHOREDOM and ADULTERY.

B Y

J O H N O R R, D. D.

Archdeacon of FERNS. *K*

D U B L I N :

Printed by GEORGE FAULKNER on the
Blind Quay. M DCC LXIV.

TWO SERMONS

UPON

HERREWS XIII. 4.

The FIRST,

CONCERNING THE

DIGNITY AND HONOUR

OF THE
MAYESTY
STATE.



OF THE
LAW, OF THE
CONSTITUTION OF THE

THE SECOND,

CONCERNING THE

EVIL AND DANGER

OF

WHOREDOM AND ADULTERY.

BY

JOHN O. R. D. D.

Archdeacon of Tyness.

DUBLIN:

Printed by GEORGE FAULKNER on the
BRASS COPY. MDCCLXIV.

But as the *Ministry* is *represented* in them, are not the *peculiar* at Growth of the *Place*, but prevail very *greatly* almost every where, to the great *Reproach* of the

P R E F A C E.

THE two following Sermons, were sometime since, drawn up, with an honest Intention, of doing Service to the People, who state-ly attend on the Author's publick Ministrations; to whom they were accordingly addressed from the Pulpit.

Pages II - VI missing Amc

24.2.28

ii P R E F A C E.

But as the Enormities reprehended in them, are not the peculiar Growth of any one Place, but prevail very grossly almost every where, to the great Reproach of the Christian Name, and the infinite Prejudice of the World, they are now sent Abroad, with a View of more extensive Usefulness; at least, of the putting some little Stop to the Progress of Vices, very common and fashionable, though at the same Time, of the most malignant Nature, and most destructive Tendency.

The AUTHOR is not sanguine enough, to expect, that any Thing which he hath here said, or could farther urge against the Vices, which
he

great Malignity and Danger of them, had been, upon clear and solid Grounds, more frequently and fully exposed, and presented to their Minds.

As for the Reason suggested, against discoursing on these Immoralities, largely and particularly in Publick; it is certain, that all Indecency, or Indelicacy both of Sentiment and Expression, is to be carefully guarded against, especially in the Pulpit: But there is an affected, or fantastick Delicacy, often to be found as to certain Points, which is not much to be regarded. And from all Trespases upon the Rules of real Delicacy and Decorum, a small Degree

gree of Discretion, must certainly be sufficient to restrain a Man, in treating upon any Subjects of Morality.

The Author offereth no Apology for himself upon this Score, not being sensible that he standeth in need of any.

Publick; it is certain, that all Indecency, or Indelicacy both of Sentiment and Expression, is to be carefully guarded against, especially in the Publick: But there is an affected, or fantastick Delicacy, often to be

S E R

found as to certain Points, which is not much to be regarded. And from

all Treasures upon the Rules of real

ERRATA.
Page 3, Line 8, read *terrestrial*. — Page 11, Line 10, before *Man*, add *the*. — Page 17, Line 4, from the Bottom, read *leaveth*. — Ditto Page, Line 2, from the Bottom, read *endangereth and threateneth*.

(1)

S E R M O N I.

CONCERNING THE
DIGNITY AND HONOUR

OF THE
MATRIMONIAL STATE.

WITH THE

Nature, and Ends, and the Laws, or,
the Conditions of Marriage.

Hebrews XIII. 4.

Marriage is Honourable in all, and the Bed undefiled; but, Whoremongers and Adulterers, God will judge.

IN these Words, the Apostle layeth down **SERM.**
two distinct Propositions, or Assertions: I.
The first, relating to the Dignity and Honour
which belong to the Matrimonial State;
Marriage is Honourable in all, and the Bed undefiled. The other, concerning the Evil
and Danger of Whoredom and Adultery;
but Whoremongers and Adulterers, God will judge. I shall treat of these distinctly, in
their Order.

B

The

SERM.

I. The first Assertion of the Apostle, is, concerning the Dignity and Honour of the Matrimonial State: *Marriage is honourable in all, and the Bed undefiled.* Now, in order to our perceiving more clearly and easily the Dignity of this State, it will be of use to premise some Things, concerning the Nature and Ends of Marriage, and the necessary Laws, or Conditions of it. From hence the Importance and Honour of the matrimonial Relation, will evidently appear: And, after illustrating this, I shall, for compleating the Subject, briefly consider the Qualifications, which should principally recommend Men and Women to one another, when they chuse their Associates in the Marriage State.

As for the Nature of Marriage: It is the Union, or League, of one Man and one Woman, entered into by some solemn Form, or Act, for the Propagation of the Species, for the Nurture and Education of their common Offspring, and for their mutual Comfort and Happiness. It is an Institution which took Place from the Beginning, among Men, as we learn from the sacred History; and which hath been held in Repute, not only by those who might have been at first, instructed immediately by Heaven, as to the Nature, Ends, and Uses of it; but, by the People

People of all Nations, who have spoken in **SERM.**
 the most honourable Terms of the Marriage **I.**
 State, and have considered the Obligations
 of it, to be sacred and inviolable. The Rea-
 sons and Ends of this Institution, are very
 plain and obvious.

In the first Place, it is evident, that the
 Bodies of all Terrestrial Animals, are so
 formed, that they must soon decay and pe-
 rish; and therefore, if no Provision had been
 made for the Continuance of them, in suc-
 cessive Generations, the Earth must have
 quickly become desolate, or a Place without
 Inhabitants. The Way, in which a regular
 Succession of the living Creatures of this
 World, could have been kept up, must have
 been either by the immediate Creation of
 God, as often as a new Supply of them was
 wanted, or, by their being originally en-
 dowed with the Power and Inclination of
 propagating their several Kinds. This latter
 Method, which seemeth to be by far more
 suitable than the other, to the Wisdom,
 Power, and Goodness of the great Creator,
 was fixed on for replenishing the Earth, and
 peopling the World. The Faculty and In-
 stinct for Generation, were given to Man-
 kind in common with the inferior Orders of
 Animals: And in Consequence of this, the
 Sexes, as they advance towards Maturity,

SER. M. feel a peculiar Tendernefs, some delicate and

I. pleasing Emotions and Defires towards each other. After some Time, a pleasing outward Form, the Appearances of Beauty, intimate Acquaintance, familiar Conversation, and feveral other concurring Circumstances, for the moft Part, fix the Affection, which was before vague and rambling, upon a particular Object, and reduce it in the Heart of a Man, or a Woman, into a permanent Attachment to an Individual of the other Sex; which, in the End, ufually produceth that moral Tye, or Connexion, which is called Marriage. And thus the Pair, who are fo attached to one another, are brought into a Way for enjoying all the Endearments of conjugal Love, and particularly, for the Procreation of Children, in a Manner worthy of the Wifdom and Power of the Maker and Governor of the World, and, which is at the fame Time, very expreffive of his Indulgence and Favour, to the Individuals of the Human Race, and of his Care for the Order, Peace, and Happinefs of Society.

But, befides this firft Reason, or End of the matrimonial Institution, the Procreation of Children, there is another, which is at leaft of as much Importance, which is the Rearing and Educating of the Children, who

upon MARRIAGE.

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who are thus brought into the World. In-SERM.
deed the bringing Children merely into Life, I.

if they are afterwards to be deserted, or exposed, and suffered to perish, is so far from being a Thing of Merit, that with all, who have any of the genuine Sentiments of Humanity, it must be shocking and detestable. The Young ones of almost all the Living Creatures upon Earth, stand in need, for some Time, of the Watchfulness and Care of the Parent Animals, for their Preservation and Support. But, this is more remarkably the Case of the human Offspring, than of the Offspring of any other Species of Animals; as they come into the World, in the most weak and helpless State that can be imagined, and continue for a much longer Period in that State, than any other Kind of Offspring do. And, as the Attendance and Care, which are necessary for preserving and rearing them, are not to be expected, at least in many Instances, but from those, who have some strong Connection with them, it hath pleased the all-wise and most gracious Creator, to infuse into the Hearts of all who are nearly related to them, some very tender Feelings for them; and particularly, to implant in the Breasts of their Fathers and Mothers, the strongest parental Affection, which, when given way to, and duly cultivated, will dispose them

SERM. to engage chearfully in any Services, which

I. may be of Use to their Children; and even
to spend themselves, if it be necessary, in
Watchings, Toils, and Labours, for their
Good: Which will certainly make the Pa-
rents, to give a particular Attention to their
Children, during their very indigent and
infirm State in Infancy and Childhood; and
to guard and protect them, with the utmost
Solicitude, from the Dangers and Snares, to
which they are incident in the tempestuous
Season of Youth; which will make them
all along to take Care of their Health, and
to do what they can, to give them a firm
and vigorous Constitution of Body, and to
infuse into their Minds, valuable Knowledge
of all Kinds, as they are capable of receiv-
ing it, either from their own Instruction, or
the procured Instruction of others; and to
settle and confirm them in good Principles
and Habits: That so, when they set out
in the World, they may be of some Signifi-
cancy and Importance in it, useful Members
of the Communities to which they belong,
and Ornaments of the Church of God. The
Care and Pains which are wanted for this
Education of Children, should be divided
between the Parents, each of them, taking
that Share in their Education, which is best
suited to his, or her respective Abilities and
Qualifications; but neither of them ever
neglect=

neglecting the Part, incumbent on him, or SERM.
 her, in this momentous Affair, from Indo- I.
 lence and Sloth, or for the Sake of any
 private personal Gratifications; which can-
 not, indeed, be neglected by them, without
 their being highly blameable, and which,
 the Affection, with which Nature hath en-
 dowed them towards their Offspring, if at
 all properly improved and exerted, will
 never permit them to neglect.

There is still another important End of
 the matrimonial Relation, the mutual Com-
 fort and Happiness of the Persons who are
 joined together in it. As Men are by Na-
 ture, sociable Beings, and even take Delight
 in the Intimacies of Society and Friendship;
 as without some Indulgencies of this Sort,
 Life would soon grow insipid, if not insup-
 portable to them; God hath been pleased
 to provide for their Ease and Satisfaction in
 this Respect, by constituting them naturally
 Members of Society at large, and laying a
 Foundation for their entering into the closest
 Union and Friendship in the married State.
 The sacred Historian informs us, that after
 the Creation of Man, God said, * *it was not*
good for him to be alone; and that he, there-
 fore, created Woman, a Being of the same
 Nature

* Gen. ii, 18.

SERM. Nature and Kind with Himself, only of a
 I. different Sex, *to be an Helpmate for him.*

And certainly, a Man, and a Woman, joined in the nuptial Bond, may be great Helpers and Promoters of one another's Welfare and Happiness; as the different Talents and Qualities of each, tally to the Deficiencies and Wants of the other, and are adapted for the supplying and making up reciprocally, those Deficiencies and Wants. Besides, that intimate Union of their Persons, and that Reciprocation of Affection, which is pre-supposed in all rightly formed Marriages, and that Harmony of Counsels and Measures, for promoting their own Good, and the Good of their common Offspring, must extremely endear a Husband and a Wife, to one another, and chearfully engage them to all the Offices of the tenderest Love and Kindness, and to all the Acts of Complaisance, Courtesy, and Condescension, which either of them can expect from the other, and must, indeed, render their Union, as our great Poet expresseth it, * *a perpetual Fountain of Domestic Sweets.* If the Reverse of all this, happeneth sometimes to be the Case; if the Marriage State, instead of being a State of Harmony, Love, and Joy, turneth out a Scene of Discord, Vexa-

* Paradise Lost.

upon MARRIAGE.

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Vexation, and Misery; this is to be imputed not to any bad Tendency in the original Institution of Marriage, which is apparently calculated for the Good of Society in general, and for the Satisfaction and Comfort of every married Pair in particular; but to the wrong Views of Men and Women, when they enter into the matrimonial State, and to the Prevalence of ill Humours and Passions in them afterwards, which make them to pervert an excellent and beneficial Institution of God, and to turn it, as in other Instances, they often turn his most valuable Gifts to their own Ruin and Destruction. But when the Marriage State is entered into upon a right Plan, and the Persons bound together in it, conduct themselves with that Discretion and Affection, which are necessary to the Performance of the Duties of this State, it cannot fail to be a Source of the purest and finest Pleasures to them, and to render them vastly more happy than they could be, either in following a dissolute Course of Life, or in living in a solitary single State. And this is a Reason, or End, for the Continuation of the conjugal Relation, when the other Ends of it have been fully obtained, or, after Children have been procreated and educated, and put into the World, in such a Way, as to be no longer under the Inspection and Care of their Parents:

SERM. rents: Or, it may be considered as an End

I. of entering into this Relation, independently
 on all other Ends of it; as Persons who have
 no Prospect, or Expectation of an Offspring,
 may, in many Cases, very wisely and com-
 mendably enter themselves into it, purely
 for Family Order, and domestic Society,
 and the Intercourses of a sincere and tender
 Friendship.

For explaining and opening up this Sub-
 ject, somewhat farther, the Terms and Con-
 ditions of the matrimonial Union, must, in
 the next Place, be specified, and considered
 a little by us.

And first, One of these Terms, is the
 mutual Fidelity of the Husband and Wife,
 in the Article of the Marriage-Bed. A Vio-
 lation of the Faith, which they have so-
 lemnly plighted to one another, in this
 Matter, directly dissolveth the matrimonial
 Contract, as it subverteth all the Ends and
 Designs of it, and is indeed one of the most
 heinous Offences on both Sides, which can
 be committed. It seemeth, however, to be
 a more aggravated Crime, on the Side of the
 Woman; who can never bring her self to
 content to it, without having broken through
 the strongest inward Checks and Restraints,
 particu-

particularly, that, arising from the original SERM.
Modesty of her Nature, which is always I.
considered as the peculiar Ornament of her Sex: Besides, this Infidelity to her Husband, is usually attended with Robbery, by imposing a spurious Issue upon him, who will carry away Part at least, of that Inheritance or Estate, which of Right, belongeth only to his own Children. But Unfaithfulness of this Sort, on the Part of Man, is likewise a most flagrant Wickedness: By being unfaithful to his Wife, he cannot indeed, impose a spurious Offspring upon her, as she may do upon him; but still he is guilty of great Injustice to her, by withdrawing his Affection from her, at least in Part, and placing it upon a Stranger, though she hath a Right to the Whole of it, as much as he hath a Right to the Whole of her conjugal Love, and upon which, she might naturally have depended, for its being a Source of constant Consolation and Joy to her. By this Conduct, he is chargable with a Crime of a very complicated evil Nature, which maketh a most terrible Inroad upon his own Mind, laying waste all good Principles, and stifling a Sense of the most solemn and sacred Obligations in it; a Crime, which is prejudicial to human Society itself, which often raiseth great Disturbances and Confusions in Neighbourhoods, which breedeth implacable Dissentions and Animosities
in

SERM. in Families, which confoundeth natural Re-

I. lations, and which may very possibly tempt the injured Party to retaliate upon him in Kind, the Injury which he doth to her, which must necessarily be productive of further Mischiefs and Distresses, the utter Extinction of mutual Affection, the creating an endless Jealousy and Distrust of one another, and the fixing a Breach between them, which is never to be repaired; together with a total Neglect of their common Offspring, and a Subversion of all that Order and good Oeconomy, which ought to take Place in their Family. Of such an heinous Nature, and malignant Tendency, is the Crime which the Man committeth, who deserteth the Bed of his Wife, to indulge himself in vagrant Love, or in the Way of promiscuous Fornication. Nor would the Case be much altered for the better, if he should go into the Way of Polygamy, or Concubinage; or of having more Wives than one at the same Time, all of the same Rank and Dignity; or of having some inferior and secondary Wife, or Wives, subordinate to a first and principal One. For, however these Things have been, and still are, tolerated, or allowed by the Policy of some Nations, and whatever may be said, in the Way of Speculation, for the Propriety of them to a certain Degree, in some extraordinary Cases, which may

may be put, yet, they have never been found SERM.
to contribute to the general Good of any I.
Country where they have been practised, or
to the greater Happiness either of Men, or
of Women, in the married State. On the
contrary, it is apparent, that from the very
Nature of the Things, they must be pro-
ductive of many of the same Mischiefs and
Inconveniencies, which flow from Men's
indulging themselves in the more loose and
libertine Kind of Life; and that they must
bring at least upon Women, Evils more in-
supportable and oppressive, than any, to
which they can be exposed by the ordinary
Infidelity and Debauchery of their Husbands.
Both Polygamy and Concubinage, therefore,
must in the general, be Offences against the
Law of Nature; as they greatly obstruct
both publick and private Happiness, and give
Rise to much Confusion and Misery, both in
the larger, and more contracted Societies
of Mankind. Nor can they, upon any
Foundation, be ever universally, or generally,
tolerated in any Community, where the Prin-
ciples of a true Policy, and of an equal Go-
vernment, are known and understood. It
remaineth, then, that the original Appoint-
ment, *of one with one*, notwithstanding all
the Raillery, and Obloquy, which have been
thrown out against it, be religiously adhered
to, and kept up; as of all Schemes, it is the
best

SERM. best calculated for the common Interest of
I. the World, and for making the Marriage
State to answer most effectually the Ends of
its Institution,

Another essential Article of the matrimonial League, consisteth in its being founded in Love, or the mutual Affection of the Parties who are engaged in it. This is the true Ground, and the Cement of the married Relation, the Thing which strengthneth and consolidateth it, the very Life and Spirit of the conjugal Society, which alone can insure its Continuance in Purity and Vigour, and prevent its degenerating into a State of dead Coldness and Indifferency. If a *Love founded in Reason, loyal, just and pure*, prevaileth reciprocally in the Hearts of a married Pair, it cannot but make them most intent upon pleasing one another, and chearfully to perform the Duties respectively incumbent on them, for promoting that End. It will make the Man very readily to give to his Wife, all that Protection and Support, and all that Respect and Honour, which are due to her; and to take upon himself the most laborious and burthensome Part in the Management of their common Concerns, in educating and providing for Children, and in the Government of the Family: It will make the Woman again, on her Part, to treat her Husband with all the
Tokens

upon MARRIAGE.

15

Tokens of Esteem, Sympathy, Gratitude, and Confidence; to be very observant of him, and compliable with his Sentiments in any Cases of Importance, where he may interpose with his Advice; and to acquit herself in general, in her Department in the Family, with Prudence, Diligence, Frugality, and a decent Oeconomy. It will oblige both Parties to watch and guard strictly against the Beginnings of all sour, peevish, and petulant Humours in their Minds, which would threaten an Interruption of their Quiet, and might in their Progress be entirely destructive of their Happiness, and by Forbearance and Gentleness, and a mutual condescending and yielding at proper Times, to establish and perpetuate their Harmony and Peace. In a Word, the mutual Love of Husband and Wife, discreetly and uniformly exerted, will be a fulfilling of the whole matrimonial Law, as St. Paul telleth us, that *the Love of our Neighbour is a fulfilling of the whole moral Law, in regard to him* *. Of so great Importance is an Union of Hearts, in the Persons connected in the married State; nay, of such absolute Necessity is it, that no Conjunctions of Men and Women, though made under all the Forms and Sanctions of Law, can, without it, be justly dignified with the Name of Marriages. And, therefore,

* Rom. xiii. 8.

SERM. fore, all Matches, where mutual Affection
 I. doth not take Place, and much more, where
 there is no Room in Nature for the Exercise
 of it; as those, between a profligate young
 Man, and a decrepit disagreeable old Wo-
 man, who can never be desired but for her
 Wealth, or some other worldly Advantage
 to be obtained by her; and on the other Side,
 between a gay dissipated young Woman, and
 an old decayed Dotard of a Man, in whom
 she can never find any Thing attractive of
 her Esteem and Regard, and to whose De-
 sires she submits herself, only for lucrative
 or some worse Considerations, must be utter-
 ly disapproved. All such Matches are so far
 from deserving the honourable Appellation of
 Marriages, which have something pure and
 delicate, and strictly moral in them, that they
 are but base and shameless Prostitutions, of-
 ten more odious than some of the Prostitu-
 tions of Men, avowedly out of all the Bonds
 of Wedlock.

The last Condition of the Matrimonial
 Union, is, that it is to be indissoluble, or to
 end only by Death. The Ends of the con-
 jugal Relation, require that this should be a
 Law of it; as the right Education of Child-
 ren, to which the intimate Society and joint
 Care of the Parents are necessary, may run
 out into a long Course of Time, to a Period,
 not

not to be determined by any positive Compact: And as the pure and tender Friendship, which is contracted in the Marriage State, is intended for Perpetuity, without which, it can never be thought to be sincere and genuine, and which, when once formed and established, cannot be broken, unless for some notable Misbehaviour on the one Side, or the other, without great Injustice and Disingenuity. There are, however, undoubtedly, several Reasons, for which the Matrimonial Contract is to be dissolved; some, which shew it to have been void from the Beginning, such as a natural Incapacity of performing the Duties of the married State; the Minority of either of the Parties, or an Inability to give the proper Consent in such an important Affair as Marriage; a prior Contract, which hath been sufficiently notified; and some of the nearer Degrees of Consanguinity. And there are other Causes, which annul the Contract, after it hath been validly entered into; such as the Adultery of either Party; wilful Desertion, or an obstinate Refusal of Cohabitation; an implacable Hatred and Enmity, and such an habitual brutality of Temper and Behaviour, as leave no Foundation for any friendly Intercourses for the future, and which even endanger the Health, and threaten the Life of both, or either of the Parties. All these

SERMON are evidently just Causes of Divorce, accord-

I. ing to the Principles of the Law of Nature;
 as they are inconsistent with the Nature, and destructive of the essential Conditions of the married State. But without these, or some other Reasons of Separation, fully equivalent to them, the matrimonial Union, whatever little Inconveniencies may be found to attend the Continuation of it, in particular Cases, is to be held sacred and indissoluble, and cannot, indeed be broken for any light and trivial Causes, without much Damage to the Publick, as well as a great deal of private Cruelty and Oppression.

Enough hath been now said, to shew wherein the Dignity, or Honour, which, belongeth to the matrimonial State, consisteth. It must be a worthy and honourable State, as it contributeth so eminently to the Good of Society, by replenishing it, in a Way perfectly consistent with the Order of God's Creation, and in pursuance of his Appointment, with new Members, as the old ones, through their unavoidable Destiny are cut off; and by furnishing and preparing proper Persons, for filling all the important Posts in Life, and for doing the Business of the several honest Callings and Professions of Men. It is justly thought to be a brave and praise-worthy Thing, to plan, and to set out

out a new Plantation for future Use and Ornament, and to take Care of its Growth and Thriving; or, to make a valuable and elegant Improvement of any Kind. But certainly, the noblest Work of a Man, is to rear up the Youth of his own Kind, and particularly those, who have a natural and necessary Dependance upon him, into Men, and to send them into the World, in such a good Plight both of Body and Mind, as will lay a Foundation for their being of some Consequence and Consideration in it, and will promise, that, instead of being the Plagues of the Places where they live, Burthens to the Earth, and Nuisances in Society, they will turn out agreeable Neighbours, Friends, and Relations, in private Life; and that in regard of the Public, they will prove good Citizens, and faithful Subjects, who in proportion to their several Ranks and Situations, will honestly contribute their Part, to the Defence, Prosperity, and Honour of their Country. This is certainly, one of the most meritorious Atchievements, which a Man can have to boast of, and which must entitle him to a high Degree of the Respect and Favour of the Publick; and which may sometimes prove an honourable and lasting Memorial of him, after all his other Designs and Works have perished, and are quite forgotten. It is well known, that some of the

S E R M. wisest and greatest People, that ever were

I. in the World, particularly the *Romans*, paid an high Respect and Honour to the married State, on Account of its Subserviency to public Utility, and to private Happiness; and that they decreed extraordinary Privileges and Exemptions, some Honorary, and others profitable and advantageous, to the Men who lived in it, in proportion to the Number of Children, whom they had begotten, and brought up for the Service of the Publick; while they often imposed Fines, and other Inconveniencies, upon the Persons who declined the Serving of their Country in this Way. This seemeth in general, to have been good Policy; only the latter Part of it, was certainly carried too far in the *Roman State*, by the enacting of very severe Laws, for compelling all to enter into a married Life; whereas the matrimonial Contract must be quite free and voluntary, in order to its answering any good End. Besides, it is certain, that Persons of both Sexes, may have very good Reasons to determine them to a single State, or to make them to spend their whole Life in a chaste Celibate; as when they are engaged in any important Affairs of the Publick, the Management of which, is inconsistent with their giving a just Attention to the private Concerns of a Family; or, when they are employed

employed in such necessary and extensive SERM. Services, to a large Kindred, or to a numerous Family already formed, and which Providence seems to have thrown particularly under their Care, as would render it imprudent to bring themselves under any more Obligations of the same Kind: Or, even when they can meet with no Opportunity of entering into the marriage State, which would make their engaging in it, a rational and adviseable Measure. The Situation and Circumstances of these Persons, lay a moral Impediment in the Way of their entering into the matrimonial Union: They are, therefore, very justly and honourably excused from it. But as for those who abstain from the married Life, without any Obstacle, either moral or natural, in the Way of their going into it; it may, perhaps, be hard to find any Excuse for their Conduct, or even to free it from great Blame. If they refuse to enter into the matrimonial Relation, merely from indolence of Temper, or an Aversion to any Share of the Labour and Pains, which must necessarily attend the good Management of Family Concerns, the Part which they act, even in this View of it, is pusillanimous and dishonourable, unworthy of a Man, of a Member of Society, and of one who should be a Lover of his own Kind: Or, if their Neglect

SERM. glect of Marriage, proceedeth from another

I. Principle, which, it is to be feared, too often beareth Sway in them, a Desire to secure to themselves, a more free and ample Range in the Pursuit of licentious Pleasure, or to give themselves up more intirely to the Gratifications of a dissolute and promiscuous Lust, their Conduct then must be pronounced to be extremely criminal and immoral.

I shall conclude this Subject, by pointing out briefly, the Qualifications, which should be principally regarded by Men and Women, in the Choice which they make of a Partner in the matrimonial Society. This is plainly a Matter of the greatest Moment: For according as the Choice which they make is good, or bad, the State into which it introduceth, will, in all probability, be either happy, or the contrary. Now, the first Qualification which is to be regarded, in an Associate in the Marriage State, is certainly a good Mind, a Mind endowed with a true Sense of Religion and Virtue: This, I say, is the prime Qualification to be considered in the Choice of an Husband, or a Wife; as it is certain, that no Friendship contracted with a Person, who is quite without it, can ever be depended upon, for being thoroughly sincere, firm, and durable. Another Qualification

lification to be regarded and valued in taking a Partner into the matrimonial Connection, is, a competent Share of natural Understanding; a Vein of clear good Sense, which will make Persons to judge truly, in all the common Cases, and ordinary Occurrences of Life, to discern readily, all gross Errors and Absurdities in practice, and to see the Proprieties and Decencies of Behaviour; and may enable them to conduct themselves accordingly; and which may lay a Foundation for further Acquisitions and Improvements in Knowledge, and thereby rendering them more agreeable Companions and Friends, and more entertaining and useful to all, with whom they have any Intercourse and Conversation. A third Pre-requisite, of great Importance, to any one's being wisely chosen a Husband, or a Wife, is, a sound Temper; calm and patient; meek and gentle; humble and condescending; fair and candid; chearful and easy; which is not soon provoked or ruffled; or which, if it should be liable to some sudden Starts of Passion, immediately recovereth its usual Tone, and doth not grow peevish and sullen, fretful and discontented, which, of all Dispositions of the human Mind, is perhaps the most disagreeable; as it is plainly, the most constant Source of Vexation and Uneasiness, in every State of Life, and particularly

SERM.

I.

S E R M. larly in that of Marriage. After the Preference hath been given to the Qualifications, which have been mentioned, in chusing a Consort in the married Life, some Regard is to be had, in the next Place, to something of an agreeable Person; and among those, who are of any Rank, to something of a genteel and liberal Education. These Things may indeed, be easily over-rated, as the first of them particularly, hath often been, to the ensnaring and misleading of many unthinking young Minds. But still, as a gainly outward Form, and an easy, natural, and polite Manner and Behaviour, have certainly a great Effect, in conciliating Good-will to those, who possess them; as the total Absence of these Qualities, and more especially, as the contrary Qualities, of an uncouth external Appearance, ill Breeding, and coarse Manners, hardly fail to create a Disgust and Aversion to the Persons, in whom they are found, or at least put a Bar to all Intimacy and Familiarity with them; every Man, who acteth prudently, will, in making choice of a Partner and Companion, from whom he is not afterwards to be separated, pay some Attention to the Advantages of a pleasing outward Appearance, and of unconstrained agreeable Manners; while, at the same Time, he will cautiously avoid the laying an undue Stress upon them, or thinking that

that even the highest Degrees of them, can SERM.
compensate the Want of more excellent and I.
solid Qualifications.

These are the Qualities, which should chiefly recommend the Individuals of one Sex, to those of the other, when they chuse their Associates in the matrimonial Relation; all of them being so necessary to the Happiness of the married Life, that the total Absence of any one of them is not to be dispensed with. And as they are not all to be usually found in an high Degree, in any one Person, a wise Man will fix his Choice, where he may meet with them, with the fewest and smallest Imperfections and Deficiencies. Imperfections and Defects he must indeed lay his Account to find, in the best Endowments, and most amiable Qualities of Mankind, even of those, who stand in the nearest and most endearing Relations to him. And it will be very proper for those, who are entering into the married State, to carry along with them a just Sense of those unavoidable Imperfections, owing partly to the original Frailty of our Nature, and partly to the Defects of Education, for correcting the florid Imaginations, which may, perhaps, at first possess them, of nothing but a Scene of constant Serenity, Gaiety, and Pleasure in the matrimonial Society;

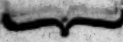
SERM. ciety; and for preparing them for those little

I. Disappointments and Ruffles, to which, they
 will certainly, in Time, be exposed, even
 when they conduct themselves towards one
 another, in the Main, with Prudence and
 Good-nature; and for making them to bear
 with one another's Infirmities, and to con-
 tinue to esteem and love each other, not-
 withstanding their Weaknesses, while Wis-
 dom and Discretion, and Goodness of Mind
 and Heart, are, upon the Whole, prevalent
 in their Characters.

I have not, hitherto, mentioned the Ad-
 vantages of a great Fortune, high Birth, and
 a grand Alliance, as Inducements to inter-
 marry with the Persons, who are possessed
 of any of them, or by whom they may be
 all obtained. For, however these Things,
 according to the common Notions of Men,
 and the Custom of the World, bear down
 all other Considerations, in forming a matri-
 monial Alliance; yet, according to the Dic-
 tates of the plainest Sense and Reason, and
 that Order which Nature pointeth out to be
 observed by us, in the Conduct of this Af-
 fair, they are all to be postponed to the Qua-
 lifications, which have been already named,
 for recommending Men and Women to one
 another for Partners in the conjugal State.
 These Advantages being purely external, and
 not

not entering into the Nature of Man, can SERM.
have no intrinsic Merit: And therefore to I.
prefer them to, or even to put them upon a
Level with the Things which have that Me-
rit, such as intellectual and moral Endow-
ments, must indicate a groveling and base
Disposition. If indeed a Man, in Conjun-
tion with as large a Portion of the truly ex-
cellent and more valuable Qualifications, as
he could expect in any whom he might hope
to marry, can obtain a large Accession of
Fortune, and other Advantages, which will
raise him to a more conspicuous and eminent
Rank in Life, by the Person, with whom
he enters into the married State, he may ve-
ry wisely, and commendably desire, and ac-
cept of them. An affluent Fortune, how-
ever it may throw Temptations in the Way
of inconsiderate weak Minds, which cannot
be resisted by them, but with Difficulty;
yet, may be most justly regarded and valued
by a prudent and good Man, who knoweth
how to improve it properly, both in the
Way of private Oeconomy, and for serving
the Purposes of good Neighbourhood, Ge-
nerosity, and Benevolence, or any publickly
useful Designs and Works. It is certain, that
a competent Share of Riches is altogether
necessary, previously to any one's entering
into the matrimonial State, and that no Man,
who considereth what he is about, and who
hath

SERM. hath the Affections in him, which are re-

I.  requisite for a married Life, will ever think of going into it, without either being possessed of such a Stock of Wealth, as will support the Expences of any Family, which he may have, suitably to his Rank in the World, or at least, without being in a Way of acquiring such a Stock of it, by the Blessing of God upon his honest Industry. And if he hath an Opportunity of arriving at the more eminent Degrees of Fortune and Station, let him make use of it, and improve it wisely; and it may be better for himself, his Family, and all with whom he hath any Connexions. But if after a Man is in Possession of such a Fortune, as is fully sufficient for answering all the reasonable Purposes of a Family, he is still so fond of augmenting it, by the Disposal of himself in Marriage, as for the Sake of that, to sacrifice any Part of the more valuable Qualifications, which should recommend a Partner to him in the married State, he certainly acts a Part, very unbecoming, and unworthy of him: Indeed, the giving up the least Measure of inward Worth in this Affair, for the highest Degrees of outward Advantages, is altogether inexcusable. But how unpardonable, then, must the Conduct of those Persons be, who lay no Stress at all upon the Qualifications, which alone, can rationally and justly commend

commend a conjugal Associate to them; who, SERM.
if they can but gratify their Passions of Avarice and Ambition, unite themselves to Pride and Vanity; to Insipidity, Ignorance, and Folly; to Peevishness, Moroseness, and Illnature; to Vices the most gross and palpable; often to Diseases and Deformity; who, in short, take into a Consortship with them, in the most venerable, important, and durable Relation in Life, a Person, whom no Man, of any Taste and Delicacy, would chuse, if he did not think himself obliged to it, in Point of Complaisance, or good Manners, to converse with for half an Hour! What a horrid Prostitution of Character, what a vile Corruption of Heart, what a total Alienation from all that is worthy, manly, and honourable in human Life, doth this Practice discover? And what are the Fruits and Effects of the Unions formed between Men and Women upon this Plan? You need to look but a little Abroad, to be informed. The little Fondness, which perhaps at first subsisted between the Pair, thus brought together, soon abateth, and is succeeded by Indifference and Coldness, a Distaste and Contempt of one another. From hence proceedeth a Loathing of their common Bed, a Renunciation of their matrimonial Engagements, Adultery probably on both Sides, with all that fatal Train of Evils and Mischiefs,

SERMON. chiefs, which must necessarily be the Attendants on such Infidelity and Licentiousness.

I.

The other Point proposed to our Consideration in the Text, shall be the Subject of another Discourse.

E. H. T. And what are the Fruits and Effects of the Union formed between Men and Women upon this Plan? You need to look but a little Ahead, to be informed. The little Fondness, which perhaps at first subsisted between the Pair, thus brought together, soon abates, and is succeeded by indifference and Coldness, a Distance and Contrivance of one another. From hence proceeds a loosening of their common Bed, a Renunciation of their matrimonial Engagements, Adultery probably on both Sides, which will cast a fatal Train of Evils and Mischiefs.

THE Second Sermon on the Text.

CONCERNING THE EVIL AND DANGER

OF

WHOREDOM & ADULTERY.

Hebrews **XIII.** 4.

Marriage is Honourable in all, and the Bed undefiled; but Whoremongers and Adulterers God will judge.

I SHALL proceed now, to consider the **SERM.**
second Assertion, or Proposition laid **II.**
down by the Apostle in the Text, concern-
the Evil and Danger of Whoredom and
Adultery. *But Whoremongers and Adulterers
God will judge.*

Whore-

SERM.

II.

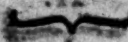
Whoredom is a general Word, comprehending all unlawful Commixtures of the two Sexes, all the Impurities and Debaucheries which are practised by them, of which Adultery is a remarkable Branch. It is not necessary to enter into a particular Explanation of these Vices: It is to be wished, that they were not at all known, or spoken of among Christians. The Nature of them will be well enough understood, in pointing out the Evil, or Immorality of them, and in shewing their malignant and fatal Tendencies.

Now, the Evil of these Practices, in general, will appear, first, from considering, that they subvert, or break in upon that wise and good Order, which God intended should take Place in his Creation, for propagating and educating the human Race. The fine Machinery established in Nature, for bringing the Sexes into the matrimonial Union, in order to the Procreation and Education of Children, was taken Notice of in the former Discourse. But now, all this is counteracted and defeated, when Persons indulge themselves, in the gratification of vagrant Desires and Lusts, which divert them, from all Thoughts of an honourable Marriage, and which, often in Time, render

der them incapable of performing the Duties SERM.
of that State. But this is not perhaps, the II.
worst of the Case: For there being, as was
likewise observed in the former Discourse,
something so peculiar in the Case of the hu-
man Offspring, above what is to be found
in the Case of the Offspring of any other
living Creatures in this World, as to require
a long, assiduous, and laborious Attendance
for the Rearing of it, and the putting it
properly into the World: And as for effect-
ing these Purposes, the joint Care and Endea-
vours of both Parents must be employed,
which yet are never to be expected in a
sufficient Degree, but where the Parents are
joined in a firm and indissoluble League of
Love and Friendship, uniting them to one
another, and to their common Children; it
is plain, that the promiscuous Debaucheries
of Men, which are inconsistent with such a
League and Union, break in upon the vener-
able Constitution of Nature, and are a cer-
tain Obstruction to the right Education of
the unfortunate Children, who are born
from them, which yet is of greater Conse-
quence, than the mere bringing of them
into the World, can be supposed to be. Ac-
cordingly, Experience sufficiently assures us;
that the spurious Offspring of Men, are com-
monly extremely neglected; that, in many
Instances, they are totally deserted, and left,

SERM. as of an uncertain Birth, upon the Publick;

II. and that, in other Cases, where some little

 Care may be taken of them, by one, or both of the Parents, yet it is so very slight and ineffectual, that it layeth no Foundation for their being of any Importance, either to themselves, or to the World; but leaveth them in the utmost Danger, both of ruining all their own most valuable Interests, and of being injurious and hurtful to Society. Some Exceptions, however, must here be undoubtedly made in favour of some Men, who, though they may have allowed themselves to bring Children into the World, in a disorderly and licentious Way, yet have still retained so much Sense of the Obligations which they were under, to take a proper Care of such illegitimate Issue, as hath induced them to give to them, some decent Education, to provide for their Subsistence, and to settle them in an useful Way in Life: Which is certainly a commendable Thing in them, and, perhaps, the best Reparation which they can make for the irregularity of their Conduct, in the Begetting of them. But this is far from being the general Practice of those, who indulge themselves in a dissolute and libertine Course; very few of whom ever think of taking the least Care of the poor Creatures, whom they are the Instruments of bringing into Life; but who,
for

Whoredom and Adultery.

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for the most Part, leave the whole Burthen SERM.
of them, upon the unhappy Partners of their II.
Guilt, who soon finding that they are over-
loaded with it, and being themselves cor-
rupted, either expose their unhappy Off-
spring to immediate Destruction, or abandon
them so intirely, that in Consequenc of it,
they plunge, almost as soon as they are cap-
able of it, into all Sorts of Vice and Depra-
vity, and into the greatest Infamy and Mife-
ry. Now as the Whoredoms of Men, are
such manifest Infringements of the Laws of
the Creation; as they produce great Confu-
sion, Distruction, and Misery, where God
intended there should be nothing but Order,
Peace, and Joy, must they not be deemed
by all Men of Reflection, to be very flagrant
and daring Offences? Will any one pretend
to say, that a Man, for the Sake of a low
Gratification, which yet might be enjoyed
by him, at least to as much Advantage, in
an innocent and honourable Way, may
trample upon the Appointments of sovereign
Wisdom and Goodness, and break through
the Constitutions of the supreme Governor
and Lord of all, without incurring an high
Degree of Guilt, or running into a most
gross Immorality?

SERM.

II.

But the Evil of the Debaucheries, or Whoredoms of Men, will further appear in general, from the Tendency of them, to enervate, corrupt, and enslave the Mind. This, it is certain, is the Tendency of Vice in general, there being no Species of it, which, if a Man indulgeth himself in it, will not soon breed great Disorder in his Mind, enfeeble it's superior Powers, and corrupt its Affections; but there is perhaps, no Sort of Vice, which bringeth greater Desolation into the Soul, and more effectually hurteth and destroyeth it, than a Habit of gross Debauchery, and a Course of unbounded licentious Pleasure. The first Steps which a Man taketh in this Course, shock the whole Frame of his Mind, and farther Advances quite unhinge it, and throw it into a State of the utmost Confusion and Depravation, impairing and degrading its commanding Faculties, and giving an undue Strength and Influence to its lowest Appetites and Desires; diverting it from all those noble and divine Employments, which are suited to the Dignity of a spiritual and rational Nature, and rendering it, indeed, impotent to, and quite averse from them; extinguishing every generous Sentiment and Principle in it, filling it only with gross Conceptions, and throwing a Tincture of Sensuality

ality over the whole Complexion of it, in-
 uring it chiefly to unmanly and brutal Grati-
 fications, and making it to relish nothing
 so much as the meanest and lowest Pleasures
 and Enjoyments; besides depriving the Man
 of the Liberty of acting according to his own
 Judgment, and subjecting him, most servilely
 and ignominiously, to the capricious and in-
 solent Passions of the weak, imperious, and
 worthless Object of his misguided Love. So
 justly hath St. Peter observed, * that *fleshy*
Lusts war against the Soul; and the Prophet,
 † that *Whoredom and Wine take away the*
Heart: The Truth of which, our Saviour
 hath exemplified to us, in a very lively
 Manner, in the parable of the Prodigal,
 who by running into a Familiarity with
 Harlots, and other Acts of a libertine Life,
 soon lost both the Understanding and Heart
 of a Man, and brought himself into the
 most contemptible and deplorable State, in
 which a human Creature can be supposed to
 be. And therefore, our Lord represented
 him, while in this Condition, as *dead*, as
 indeed he was to all the Purposes of a ra-
 tional and virtuous Life, and described his
 Recovery from it, under the Notion of a
 D 3 spiritual

* Pet. ii. 11.

† Hof. iv. 11.

SERM. spiritual Resurrection ; * *He was dead ; and*

II. *is alive : He was lost and is found.* Agreeably to which, St. Paul declareth of the Woman, † *who liveth in Pleasure, that she is dead, while she liveth.* There are indeed Degrees in this Degeneracy and Corruption of the Soul, which a libertine Course produceth ; and if the Persons, who have unhappily entered upon it, would be perswaded to stop, and to retreat in Time, they would, probably, soon recover a sound State of Mind. But when they obstinately persist in their Course, and plunge deeper into all Extravagance and Debauchery, their Conduct must as certainly be attended with the Oppression of their higher Powers, the Extinction of their more amiable Affections, the Loss of worthy Sentiments, and a wretched lowness and baseness of Mind, as any malignant incurable Distemper in the Blood, must be followed with the Weakness and Pain, with the Languishing and Death of the Body. As therefore, the Debaucheries of Men, make so dismal a Havoc of the Mind ; as they, always, at long run, necessarily destroy what is most properly the Man in us, they must certainly, be Crimes of the most complicated Malignity, which

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* *Luke xv. 24.*

† *1 Tim. v. 6.*

no Man can allow himself in consistently SERM.
with any Claim to a worthy Character, or II.
indeed without being thought to be quite
profligate and abandoned.

The great Evil, or Immorality of the
Debaucheries of Men, will still more fully
appear, in the next Place, from the Consi-
deration of the Injustice which is imployed in
them. It is impossible to Men, to indulge
themselves in any of the various Kinds of
Lewdness, without trampling upon some
of the most sacred and important Rights of
their Neighbours, and doing them a flagrant
Injury. This is most notoriously the Case,
when Adultery is committed. If any of the
Rights of Mankind, are to be deemed in-
violable, those of Marriage undoubtedly are;
as the Preservation of them is of the great-
est Consequence, indeed is absolutely neces-
sary to the Happiness of every married Pair,
to the Welfare of their Families, to the
Satisfaction of their Relations, and even to
the Order and Tranquillity of Society. A
Violation, therefore, of the Faith, which
hath been solemnly given, and vowed in
Wedlock, which totally destroyeth some,
and greatly prejudiceth the rest of those
most valuable Interests of particular Persons,
and of the Publick, must be extremely
wrongful and injurious. But it is not neces-
sary,

SERMON. I say, to use here any more Words upon this

II. Point, as something was said in the former Discourse, for explaining and establishing it; and as the Injustice of Adultery, or the Villainy of it, as the Prophet *Jeremiah* * calleth it, is so apparent in itself, that it hath been held in universal Detestation in all Nations, not only in the civilized Nations, but in those, which have been accounted rude and barbarous, and indeed among all Men of any Reflection and sobriety of Mind. But suppose that a Man doth not proceed to such a height of Injustice, for gratifying his impure Desires, as to invade the Bed of his Neighbour; suppose, that for this Purpose, he seduceth and debaucheth a Person, who is single and unmarried, yet the Injuriousness of his Conduct, must be often most gross and glaring. If the Person corrupted by him, was quite innocent before his Acquaintance with her, he is plainly guilty of a most cruel Injustice. For to what insupportable dreadful Evils, doth he expose the unhappy Victim of his Lust! To say nothing here of the Punishment which without an effectual Repentance, must await the Crimes, which he maketh her to commit, in another World; he at once, cutteth off all her Prospect of Happiness, and even involveth her in the most

most dismal Distress and Ruin in this World. SERM.
For from the Moment of losing her Cha- II.
racter for Chastity, she must cease to be
an Object of Esteem and Confidence, with
all Men of the least Spirit, or Delicacy; will
be cast off, and avoided by those of her own
Sex, who have any Regard to the Dignity
and Decency of their Characters; must in-
deed become the Scorn and Averfion of the
World, perhaps, after some Time, of the
Man himself, who hath been the Author
of her Misery; while in the mean Time, or
as long as any good Principles are stirring in
her, she is consuming with inward Anguish,
Remorse, and Dejection, which may indeed,
as she groweth more desperate and aban-
doned, wear off, and be succeeded with what
is infinitely worse, an Insensibility of all
Honour or Shame, of a right, or a wrong
Conduct; in Consequence of which, she will
precipitate herself more deeply into Guilt
and Infamy, will turn openly impudent and
lewd, become a Prostitute by Profession,
and after a short Life, extremely wretched
in that State, will probably bring herself to
a loathsome and untimely End. As these
are the known, and almost unavoidable Con-
sequences of seducing and debauching an
unthinking and unexperienced young Wo-
man; who, that is not lost to all Sense of
Justice and Honour, who indeed but a
thorough

SERMON thorough Villain, will, for the Sake of a
 II. very low Gratification, venture on a Practice
 which threateneth such a terrible Distruc-
 tion to an innocent Fellow Creature?

The Injustice of this Conduct, is still greatly aggravated, if the Person, who is corrupted by a Man, hath been born to any considerable Advantages, or is of any Rank and Distinction in Life. To a Woman, indeed, in the very lowest Condition of Life, a great Injury is undoubtedly done, when she is defiled and robbed of all honest Fame; which must exclude her from all Hope of a comfortable and decent Support in the World, expose her to all Sorts of Indignities and Contempts, and perhaps in the End, overwhelm her with a Train of intolerable Suffering and Misery.

But still if the Person debauched, be of a superior Rank, the Injury done to her, is plainly more flagrant and grievous, as the Wound occasioned by dishonouring her, must be most severely felt, and as she must, in any calm Hours, reflect with the bitterest Anguish, and the most dismal Agonies, on the advantageous and hopeful State from which she hath fallen. Besides in computing the Injustice of this Sort of Debauchery, the Pains and Distresses given to her Family and Relations, must
 be

be brought into the Account, all of whom, SERM.
will be more or less, and some of them will II.
probably be most deeply affected with the
Consequences of her Disgrace.

Nor can a Man screen himself, from the Imputation of Injustice, in following this licentious Course, by the Excuses which he commonly offereth for himself. As first, that the Party concerned was consenting, and as ready to comply with him, as he was to ask her. A Rape committed, or Force used in such a Case, he may, perhaps, tell you, would be unjust; but Consent being obtained, and the Person quite willing, according to the old Maxim, no Injury can be done to her. But now, if we may suppose, that she was perfectly innocent, before the Man began to solicit her, it is hardly credible, that she should so suddenly and intirely throw off all Sense of Modesty and Shame, as to yield to his Desires, without any Hesitation and Reluctance. Without all Question, the Compliances of unthinking unhappy Females in these Cases, are at first, for the most Part, the Effect of wicked Art, Falshood and Deceit in Men, intent upon ensnaring and ruining them; and then the Consent which the Man obtaineth, is of a Piece with the Consent which a Veteran in Iniquity, obtaineth from

an

SERMON. an inconsiderate and unexperienced young

II. Man, to take away a large Part of his Estate, which by cajoling and wheedling, and much artful Innuendo, he hath been prevailed on to convey to him. Or if the Case should be, even as the Man urgeth in his own Defence, that the Woman, upon being asked, is at once willing to gratify his Desires; yet, surely, it may be expected, that a Man of any Reflection and Ingenuity of Mind, would consider, whether she is at Liberty to do as she pleaseth in this Matter? Whether her Chastity be not an unalienable Right of her Nature, which, upon no Consideration, is to be parted with, or given up? Whether the native Modesty of her Mind, and the Honour resulting to her, from a pure and decent Conduct, be not Privileges granted to her by God, which are not to be prostituted, or thrown away, but which are to be most sacredly and inviolably preserved for the constant Use and Ornament of her Life? And consequently, whether a Man, can, without a most manifest Injustice, take them from her, let her be ever so willing to relinquish and surrender them? Scarcely would any one think, that he could justly take her Life from her, even if she desired him to take it, and tho' her Death might possibly tend to his Profit, or Advantage; because, her Life is not a Thing,

Thing, over which she hath a Dominion, SERM.
or which she hath a Right to dispose of as II.
she pleaseth. To this, the Case of giving
away her Chastity and Honour, seemeth to
be exactly parallel.

Nor can a Man defend himself, against a Charge of Injustice, in debauching an innocent Woman, by pretending that he will sufficiently repair any Injury, which he can be supposed to have done her, by providing amply for her Support, or settling her, perhaps, more easily and comfortably, than she would ever have been otherwise settled in the World. For let a Man do in this Case, whatever a generous humane Heart, touched with Remorse, for the Injury, which he knoweth he hath done, can prompt him to; which is making as favourable a Supposition for him, as can be made; yet, it may be truly said, that nothing of this Sort, can be ever a sufficient Compensation for the Loss, which the Woman sustaineth by him. The Riches of the Mind, which are the Foundation of the Perfection and Happiness of our Nature, are not to be bartered or exchanged, for any of the Riches of this World. Innocence and Purity of Heart, a native Modesty and Ingenuity of Mind, fair Honour, and an unspotted good Name, with the consequent Esteem and Confidence
of

SERM. of Mankind, are such goodly Possessions,
 II. so entirely disparate in their Nature, and so
 infinitely superior in their Value, * *to Thou-*
sands of Gold and Silver, that these are ne-
 ver to be laid in the Ballance with them;
 and well may any Woman, even in the
 lowest State of Life, who hath happily got
 some Share of that Sense and Spirit, which
 become the Dignity of her Nature, say with
 Indignation to the Man, who offereth to
 bribe her out of her Innocence and Ho-
 nour, * *thy Money perish with thee*; foras-
 much as thou thinkest, that the most divine
 Gifts of God, some of the highest Excel-
 lencies and Ornaments, with which he hath
 endowed the human Mind, are to be sold,
 for what may in Comparison of them,
 be most justly called the Trash of this
 World.

But, perhaps, a Man may think of vin-
 dicating himself from a Charge of Injustice,
 in cohabiting with an unmarried Woman,
 upon a somewhat more specious Foundation;
 by saying, that from the Beginning of his
 Commerce with her, he hath been always
 true and faithful to her, that he intended
 from the first to be so, and that so he re-
 solveth to continue, and to live in all Re-
 spects with her, as a Husband with a Wife,
 except-

* Psalm cxix. v. 72.

* 1 Tim. v. 6.

excepting only his not chusing to go through S E R M.
the Ceremony of a formal Marriage. Now, II.
it is certain, that according to the Principles
of the Law of Nature, a Man, and a Wo-
man, may unite themselves to one another,
and live together as Husband and Wife, with-
out any other Formality, than mutual Con-
sent, and such an Assurance of constant Fi-
delity, and of adhering inviolably to all the
Laws of the matrimonial State, as may be
fairly depended upon. It would be easy to
point out some Cases, in which they could
not marry in any other Way. And in all
Cases of this Sort, their Conduct must be
free from all Imputation both of Immorality
and Indiscretion. But as the Policy of al-
most all Nations, hath for very good Rea-
sons, required, that the matrimonial Union
should be entered into, by some publick Acts
and Forms, without which, no Marriages,
at least in most Cases, can be deemed valid,
it seemeth to be quite unaccountable, that any
Man, who cohabiteth with a Woman, and
whom he professeth to esteem and love as a
Wife, should neglect, or refuse, when it is
in his Power, to obtain the Sanction of Law,
for their Cohabitation; as the Want of that
plainly injures, in some Measure, both his
own Reputation and her's, and diminisheth
the Credit and Estimation, in which their
Children, if they have any, would be other-
wise

SERM. wife held in the World. But the Truth is,

II. that notwithstanding any Professions of Fidelity and Constancy, which a Man may think fit to make in this Affair, his refusing to enter into the legal nuptial Bond, may not unfairly be suspected, as designed for reserving to himself an Opportunity of breaking his present Connection, or Engagement, whenever a new Passion, or some interested Views, may incline and determine him to go another Way; which would certainly be such an Act of Perfidy, as could not but be considered, to be full of the most gross and base Injustice.

Nor, in the last Place, can a Man, who indulgeth himself in Debauchery, vindicate his Conduct from a Charge of Wrong and Injustice, by alledging, that he confineth himself to those, who have lost their Innocence, who have been long ago corrupted, and are become as debased and profligate, as they can ever be supposed to be. To say nothing of the low Taste, or rather of the total Want of all Taste and Delicacy, which the Man discovereth, who can join himself in such an intimate Union with common Harlots, which St. Paul* representeth as an hainous Indignity and Trespass committed against his own Body; he is plainly
injurious

injurious to the wretched Creatures, with whom he liveth in such Familiarity. With the Loss of their Innocence, he is not indeed chargeable; but of the Guilt of confirming and settling them in their evil Courses, he must bear some Share; as the longer they continue in them, they must necessarily become more hardened and incorrigible. He will probably reply, that they are already as bad as they can be made, and are quite irreclaimable. The first of these Assertions is, certainly, not true; there being a continual Progression in Vice, as well as there is in Virtue, from lower to higher Degrees: so that a Person, who is now greatly corrupted, will, by Perseverance, and farther Practice in Wickedness, become still more degenerate and odious. And as to the other Point, that Women, who have become common Prostitutes, are not to be reclaimed: It must indeed be acknowledged, that considering the almost total Extinction of all good Principles, which so high a Degree of Prostitution presupposeth in them, it will be extremely difficult to make any good Impression on their Minds, and that the greatest Part of them, perhaps, are not to be reformed by any human Means. But, as our Saviour spoke of some of the Harlots of his Time, as being in some sort prepared for entering into the Kingdom of God, so it may be hoped,

E. 10. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.

SERM. hoped, that some unhappy Creatnres of the

II. *some of the good Principles, originally planted in their Nature, so much awake in them, as may lay a Foundation for their Recovery and Reformation.* Nay, of the actual Reformation of several of them, there have been, and still are, some undeniable Proofs and Examples. And, if there be but even a Possibility of their Conversion, it must, surely, be a melancholy Thought to a Man, who reflecteth upon his own Conduct, and hath any good Principles moving within him, that he may, partly, have been the Means of obstructing and hindering the Repentance and Salvation of some of these wretched Mortals; that instead of availing himself of the Opportunities, which any Acquaintance which he had with them, afforded, for endeavouring *to convert them from the Error of their Ways, and to save their Souls from Death**, he hath rather precipitated them, with greater Violence, into Guilt and Destruction. And besides the Injustice, which a Man doth to those unhappy Prostitutes themselves, by indulging his lewd Inclinations with them, he likewise thereby dis-serveth and injureth the Publick; as he cherisheth and encourageth so many Pests of Society, in which they do unspeakable Mischief;

* James v. 20.

chief; and as he layeth a Foundation for SERM.
drawing in many other unthinking Creatures, II.
into the same State of Vice and Infamy, by
the Influence of their Example, and the
Consideration of the Countenance and Sup-
port, which they meet with in the World,

I hope, that enough hath been said, to
convince you of the gross Immorality of the
Debaucheries of Men, in all the common
and ordinary Instances of them. I have
purposely omitted to speak of their indulging
themselves in any unnatural Lusts; as these
are quite abominable and shocking, and,
indeed, not fit to be named. And as these
several Acts of Whoredom, are very bad in
themselves, so the Ways and Means, which
often lead to them, are proportionably evil
and wicked: Such as all Immodesty of Dress
and Behaviour; all Lewdness of Speech,
and Obscenity of Conversation; all Intem-
perance in Eating and Drinking; an idle and
relaxed Manner of Life; and more espe-
cially the keeping of Houses of Entertain-
ment, to serve the Purposes of Debauchery,
with all the infamous Trade of procuring
and pimping; and above all, the execrable
Practice of some Parents, in sacrificing the
Virtue and Honour of their Children, for
the Sake of some paltry Settlement, or some
other low Consideration.

The fatal Tendency, and dangerous Consequences of these Vices, shall now be briefly laid before you.

It is certain, that Vice of every Kind, in Proportion to its Hainousness and Malignity, is dangerous and ruinous. God hath so contrived and ordered Things, that the Wickedness of Men, in any gross Instances, shall always correct them, and prove, in a great Measure, its own Punishment. This is very evidently the Case, as to the Vices of Impurity and Debauchery, which naturally and unavoidably bring upon those, who are accustomed to them, the greatest Mischief, and Inconveniencies, and prejudice and hurt every valuable Interest, which they have in this World; impairing and dissolving their Minds; weakening and shattering their Bodies, introducing noisome pestilential Distempers into them, which, when they have got any footing, make a most terrible Devastation, and are seldom so entirely removed, as not to leave Remains enough, to create very grievous Aches and Sufferings to them, for the Remainder of their Lives, and which often transmit an infirm and sickly Constitution to their innocent Posterity; besides wasting and dissipating their Fortunes; blasting their Characters, at least among wise and virtuous

virtuous Men; and in Conclusion, cutting them off by a premature Fate, perhaps before they have lived out half their Days. The Truth of all which Facts, is confirmed by the Judgment and Authority of one, who had no small Experience in these Affairs; who telleth us, * *that whoso committeth Adultery, lacketh Understanding, and destroyeth his own Soul; † and that when a Man goeth into the House of a strange Woman, he will give his Honour to others, and his Years unto the Cruel; that Strangers shall be filled with his Wealth, and his Labours shall be in the House of the Stranger; ‡ and that he shall mourn at the last, when his Flesh and Body are consumed: That by Means of a whorish Woman, a Man is brought to a Morsel of Bread; and that a Wound and Dishonour shall be get by her, and his Reproach shall not be wiped away §. And that when any Man is enticed by a Harlot, he goeth after her, as an Ox to the Slaughter, and as a Fool to the Correction of the Stocks, or, according to another Translation of the original Words, as a Roe, he trippeth into the Toils; till a Dart strike through his Liver, and as a Bird hasteth to the Snare, and knoweth not that it is for his Life.*

And besides those evil and bitter Fruits, which naturally and directly grow out of a
dissolute

* Prov. vi. 32.

† Prov. v. 8, 9, 10, 11.

‡ Prov. vi. 26,—32.

§ Prov. vii. 22, 23.

S E R M. dissolute and debauched Course of Life, the

II. Laws of Civil Society make the Vices of
 Debauchery inconvenient and troublesome
 to those who practise them. By the Law of
Moses, and by the Laws of other wise Na-
 tions, in former Times, the Punishment of
 Adultery was Death: The same is the Case
 in some Countries at this Day. By the Con-
 stitutions of the same Nations, great Da-
 mages were given, and the most opprobrious
 Marks of Infamy were publicly and inde-
 libly set upon Persons, for the Injuries com-
 mitted by them, in the lower Degrees of
 Whoredom. And though Offences of this
 sort, are not at present so severely animad-
 verted upon, by the Laws of most Countries,
 as they deserve to be, yet, no Man, can
 any where, be grossly and flagrantly guilty
 of them, with Impunity; without both in-
 curring great Loss in his Fortune, and falling
 under much Dishonour and Contempt.

But what are all the Penalties inflicted up-
 on the Lewdness and Debauchery of Men
 in this Life, in comparison of that Punish-
 ment, which, without the Intervention of a
 deep Repentance, they are to suffer for them,
 in that which is to come. The Apostle hath
 declared, with a particular Emphasis, in the
 Text, that *Whoremongers and Adulterers God*
will judge; that is, that he will certainly
 condemn,

condemn, and most severely punish them. SERM.
 St. Peter * hath told us, that *the Lord knoweth how to reserve the Unjust to the Day of Judgment, to be punished: but chiefly them, who walk after the Flesh, in the Lust of Uncleaness.* And St. John † hath assured us, that *Whoremongers* are to be excluded from the new Jerusalem, and to have their Part in the Lake, which burneth with Fire and Brimstone, which is the second Death.

And besides what St. Paul saith in the Text, he hath, in his other Epistles *, more than once affirmed, that *neither Fornicators, nor Adulterers, can have any Inheritance in the Kingdom of God.* And because there were prophane Persons in his Time, as well as there are in ours, who made light of these Sins; who alledged, that there was but little, or no Evil in them, and that God would not at all punish them, or but slightly, in another World; the Apostle thought fit, to lay in a particular Caution, against such a Conceit; † *Let no Man, saith he, deceive you with vain Words; for because of these Things, cometh the Wrath of God, upon the Children of Disobedience: Be ye not, therefore,*

* 2 Pet. ii. 9, 10.

† Rev. xxi. 8.

* Gal. v. 19, 20, 21.

† Ephes. v. 5, x. 6, 7.

SERMON, *fore, Partakers with them.* Nor need we

III be at all surprised, that the Gospel should threaten Men so severely, on Account of these Crimes; if we will but reflect on the malignant Nature of them, to interrupt the Order, and deface the Beauty of the rational and moral Creation, and to debase and destroy the Soul; with the great Injustice of them, both to Society, and to particular Persons. Surely, If it be *meet and right*, in the Governor of the World, to animadvert upon, and to punish any of the Offences of Men, it must be right in Him, to punish their Debaucheries, which, at least in many Instances, are as hainous and enormous, as any other of their Crimes whatsoever are.

To draw now to a Conclusion: I hope, that none who have attended to what hath been said, will ever think lightly, or speak in the least favourably of the Sins of Lewdness, and Whoredom; and that all of us will be so far from practising them, that we will not allow ourselves in the least Approach towards them. There is not, perhaps, a stronger Instance of *the Deceitfulness of Sin*, or more properly, of the Willingness of Men, to deceive themselves, in Cases where their favourite Lusts and Corruptions are interested, than the mild Judgment, which they entertain of the Vices of Debauchery, which

pass

pass with the greatest Part of Men at pre-
 sent, for very trivial and venial Offences, as
 mere Slips and Failings, which are never to
 be severely reprov'd, or rigidly condemn'd,
 but are rather to be only laugh'd at, or
 quite overlooked. There certainly was a
 Time, when these Vices were consider'd in
 another Light: In the beginning of Chris-
 tianity, they were drawn in the most odious
 Colours, and the Persons addicted to them,
 were declar'd utterly incapable of inheriting
 the Kingdom of Heaven: Nay, St. Paul went
 so far, as to direct his Converts, that if any
 who was a Brother in the Christian Profes-
 sion, turn'd out a Fornicator, *with such a
 One to keep no Company, and not to eat with
 him* *. But these are now, in a great Mea-
 sure, antiquated Notions. The People,
 particularly of our own enlighten'd and re-
 fin'd Age, have very generally discern'd the
 Absurdity of such precise Doctrine, and have
 rid themselves of those Prejudices, which en-
 tangl'd St. Paul, and others of his Stamp,
 in the early Times of the Gospel; which
 Prejudices they see, could tend to nothing
 but to cramp the Vigour, and suppress the
 generous Ardour of the human Constitution,
 and are perswaded, that what is call'd De-
 bauchery, or in their more polite, and fashi-
 onable

* 1 Cor. v. 11.

SERM. onable Style, Gallantry, is so far from fully=

II. ing, or blemishing a Man's Character, that
 it is rather, in some Cases, at least, an
 Advantage and Ornament to it, and that
 instead of being a Reason, for excluding
 him from good Company, that it should
 rather recommend him to the best: Ac-
 cordingly, we find that the Practice of the
 World, is regulated very much upon this
 Plan; the jovial gay Libertine, getting an
 easy Admission, into what is commonly ac-
 counted the most genteel Company, and
 particularly, into the Company of many of
 that Part of our Species, whose Conduct
 should be most exemplary in all Points of
 Decorum, Modesty, and Delicacy, and be-
 ing better received in all Appearance by
 them, than the tame low spirited Mortal,
 as he is usually thought to be, who is for
 setting up, forsooth, on a Scheme of strict
 Temperance and Sobriety. That to think,
 and act thus, is very much the Way of the
 World at present, cannot be doubted of by
 Men of any Observation and Experience.
 But seriously, is it not a lamentable Thing,
 that so gross an Infatuation, should so com-
 monly prevail? That so great Numbers of
 People, should be willing to be deceived in
 a Matter, which is plainly of great Moment?
 That they do not, or will not see, because
 they will not open their Eyes, or exercise
 their

their discerning Faculties for that Purpose, **SEEN.**
the Evil and Malignity of Practices, which **II.**
ruin and disgrace their Nature, and are de-
structive of all their most valuable Enjoy-
ments? But, this is a Case, in which we
may say, as St. Paul said in another, * *If
any Man be ignorant, let him be ignorant:*
The Effects of his affected, or wilful Igno-
rance be to himself. I am willing, however,
to hope better Things of you; that none of
you, will attempt to justify, or to palliate
Crimes, which will admit of no Excuse, and
which will bear no colouring; but that all
of you, from a just Sense of the great Evil
and Danger of the Vices of Debauchery,
will hold them in Abhorrence; and that if
any of you have heretofore, been unhappily
entangled in them, you will resolutely re-
frain from indulging yourselves in them for
the future; and that you will endeavour by
Acts of Abstinence and Mortification, as you
shall find them to be necessary, by avoiding
Idleness, and all Sorts of Temptations, and,
by the constant Exercise of serious humble
Devotion, to *subdue the Flesh with all its
Affections and Lusts*†. Thus shall we com-
ply with the Will of God, even our Sanctifica-
tion, which is that we abstain from Fornica-
tion,

* 1 Cor. xiv. 38.

† Gal. v. 24.

SERMON, and that every one of us should know how

II. to possess his Vessel in Sanctification and in Honour: And thus shall we present our Bodies to God, offering Sacrifices, holy, and acceptable, which is our reasonable Service; and praise pure and undefiled Religion, in an eminent Branch of it, by keeping ourselves unpolluted from the Pollutions and Corruptions of this World.

1. Thess. iv. 3, 4. Rom. xii. 1. 1. Jam. i. 27.

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